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NOTES AND DISCUSSIONS

A POPULAR COMMONPLACE

In *Modern Language Notes* for April, 1919 (Vol. XXXIV, No. 4), I have called attention to the fact that through a typographical error, strangely perpetuated by editors through a period of almost two hundred years, Robert Burton, in his *Anatomy of Melancholy* (I. 2. 3. 15), is made to assign to Buchanan the following stanza:

Dat Galenus opes, dat Justinianus honores,
Sed genus et species cogitur ire pedes.

In reality Burton quotes these verses without indicating in any way their source, and it seems probable that it is his own version of a vagabond saw. Popular sayings and witticisms are frequently altered as they pass from mouth to mouth and, like popular ballads, rarely can be traced to any definite author.

In several of the old collections of adages interesting variants of these verses are found. I will start with the latest that has come under my notice and will work backward as far as possible.

Ritzius, *Florelegium* (Basileae, 1728), p. 666, gives two versions:

Dat Galenus Opes, dat Justinianus Honores,
Pontificat [*lege* Pontificat] Moses cum Sacro (*sic*) per civitatem.

Dat Galenus Opes, et Sanctio Justiniana;
Ex aliis Paleas, ex illis collige Grana.

Seybold, *Selectiora Adagia* (Norumbergae, 1698), pp. 80, 81, reads:

Dat Galenus opes, sed Justinianus honores:
Pontificat Moses cum sacco (*sic*) per civitatem.

As given in these two works *sacco* and *sacro* look like genuine variations.

Likewise there is a reference to what is evidently a well-worn proverb in Morhof, *Miscellanea Poetica*, among some verses entitled "Medicis." Cf. *Opera Poetica* (Lubecae, 1697), p. 603:

Sed sterili vobis, Medici, non forte placebo
Munere, quis suevit ferre Galenus opes.

Professor W. P. Mustard has called my attention to a particularly good version found among the *Epigrammata* of John Owen. Cf. the Elzevir edition (1647), p. 142:

Dat Galenus opes, dat Justinianus honores,
Dum ne sit Patiens iste, nec ille Cliens.

Turning next to Buchler, *Gnomologia* (Coloniae, 1602), p. 119, we find a varied assortment from which to choose:

Sunt artes Medicae caro de pane lucrando:
Sanctio dat pultes Iustiniana bonas.

Bartolus et Baldus, medicusque Galenus equorum
Terga premunt, pedes it summus Aristoteles.

Dat Galenus opes, et sanctio Iustiniana:
Ex aliis paleas, ex illis collige grana.

Rabelais, as we should expect, was familiar with the saying, and in the chapter containing the reference to the Dumb Wife (so cleverly developed in recent times by Anatole France) he changes it into a brutal parody against the members of his own profession. Cf. Book III, Chap. 34:

Stercus et urina medici sunt prandia prima.
Ex aliis paleas ex istis collige grana.

The portion of his work in which this appears was first published about 1533.

In none of these works is there any indication of source for the saying. Now whenever a good joke was going the rounds, it is usually safe to assume that Erasmus speeded it with his blessing; but in this case the vagabond was excluded from his hospitality. It is not to be found among his *Adagia*. However we may track it to a hostelry next door, an establishment in which some, not wholly without reason, have suspected Desiderius to have been a "silent partner." I refer to what has been rightly styled "the first modern satire," the *Epistolae Obscurorum Virorum*. In this work (ii. 15), one of the obscure men, unintentionally of course, gives us a little light. He is a student of the law and he frankly tells us why: quia scientia Iuris est de pane lucrando. Unde versus—

Dat Galienus opes et sanctio Iustiniani:
Ex aliis paleas, ex istis collige grana.

In this letter our law student complains that his studies have been hampered because he has not received a certain book, a *Vocabularius iuris*. From this clue a learned "Professor der Rechte in Erlangen" has shown that our student wanted the famous *Vocabularius iuris utriusque*, from which he takes these verses. Cf. Stintzing, *Geschichte der populären Literatur des römisch-kanonischen Rechts in Deutschland am Ende des fünfzehnten und im Anfang des sechzehnten Jahrhunderts*, pp. 129–44. The matter is put somewhat more briefly by Böcking in his *Supplementum* to the works of Ulrich von Hutten (ii. 686). The article "Ars" in the *Vocabularius* concludes as follows: Et sunt quatuor sciencie pre ceteris discende, scilicet, theologia

quae est anime pabulum, leges quae sunt egenis remedium, decreta, sublimatio humilium, et phisica, morbi subsidium; unde,

Esurit ars, decreta tument, lex lucra ministrat,
Pontificat Moyses, thalamos medicina subintrat.
Dat Galienus opes et sanctio Iustiniana;
Ex aliis paleas, ex istis collige grana.

This reading from the Speier edition of 1477 was communicated to me by Professor Mustard, and it agrees with two of the fifteenth-century editions that I have examined. Some editions show slight variations in spelling.

Erasmus was probably familiar with this passage in the *Vocabularius*, and although it can hardly be adduced against him, as he stands accused by some for being *particeps criminis* in that little Pfefferkorn affair, yet he refers to it in his *Economium Moriae* (*Opera Omnia* [Leyden, 1703] iv. 434): *Esuriunt theologici, frigent physici, ridentur astrologi, negliguntur dialectici; solus ἱατρὸς ἀνὴρ πολλῶν ἀντάξιος ἀνδρῶν*. I cannot refrain from giving the racy version made in 1549 by old Chaloner:

For as for Divines, they maie well enough walke an hongered: Mathematicall professors blowe their nayles: Astronomers are laughed to scorne: Sophisters are nought set by. Onely a Phisicion (as Homer saieth) is more worth then twentie of the rest.

We have now traced a variant of our stanza back to a rather muddy source, a medieval law dictionary. The next question, naturally, is how far back can we push the dictionary. A reference in it to Pope Eugenius IV sets as the earliest possible date the year 1431, when he was elevated to the papal power. Stintzing adduces strong arguments that the book was composed not later than the second quarter of the fifteenth century. The author makes constant use of *versus memoriales*, these doubtless being traditional in the schools. Therefore by the year 1450 our stanza was a commonplace. I will cite one further document of the period containing the same idea. Aeneas Sylvius, before he became Pope Pius II in 1458, in a letter to a friend assails a common acquaintance, a young man whom he deigns to designate merely as "noster monarcha vel bipes asellus." Cf. *Opera Omnia* (Basel, 1571), p. 619.

Is poeticam contemnit, nec si Dii musas ei omnes infunderent, gratias ageret, quia praeter Ius civile nulla scientia est, nulla doctrina; omnes artes mancas praeter legum peritiam praedicat. Poeticam vero prorsus inutilem esse contendit, quae nec lucratur, nec vestitum. Solus Iustinianus et Hippocrates marsupium implent.

Dr. Emil Seckel, in his *Beiträge zur Geschichte Beider Rechte im Mittelalter*, devotes 482(!) pages to the history of the *Vocabularius*, and he learns from certain manuscripts of this work that it was composed by a certain Jodocus. "An Gelehrten die Jodocus heissen, ist im 15. Jahrhundert kein Mangel. Ich kenne bis jetzt [1898] ein volles Duzend" (p. 20). However, one by

one, eleven unfortunate Jodoci are eliminated, leaving at the end Jodocus de Merka, "Licenciatus in iure canonico" July 11, 1427, as the author of the dictionary. The form of the Galen stanza contained therein is the earliest that has come to my notice. But if anyone have time and inclination for search, and (what is even less likely) access to such works, I will note for him that Seckel seeks to prove that the *Vocabularius Jodoci* is based largely on the *Vocabularius Stuttgardiensis*, this in turn upon the *Collectio Terminorum Legalium*, and this again upon the *Introductorium pro studio sacrorum canonum* of Hermann von Schildesche, this last falling about the year 1330. Our Galen stanza may be in any one, all, or none of these; and here I will leave it.

It has been noted that the second verse of Burton's stanza differs from all other versions quoted. With the familiar idea in mind, Burton may have given it a "twist" of his own (genus et species=Aristoteles of Buchler's version). Bacon frequently gives such new turns to his Latin quotations.

In the definitive edition of Burton quotations and reminiscences must be traced and verified. The editor must be an omnivorous reader, saturated with both classical and medieval Latin. He must be another Erasmus or Scaliger. With existing conditions of scholarship it would seem that only a syndicate of specialists could produce a final edition. An adequate index is beyond one's wildest dreams.

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THE DIAPHRAGM AND THE GREEK IDEAL OR THE TREACHERY OF TRANSLATIONS

In his essay on George Chapman, the poet Swinburne bids us feel the freshness, power, strength, and fire of that "exalted work," Chapman's translations of Homer, "considering the poems as in the main original works, the superstructure of a romantic poet on the submerged foundations of Greek verse."

In this judgment all who have any knowledge of Homer and Chapman will concur. To such it may seem incredible that after all the study that has been given to the matter of translation, after Matthew Arnold's famous lectures on translating Homer, and discussion in more recent years, there should still exist in the English-speaking world any one naïve enough to quote Chapman as Homer and to derive statements of Homeric teaching from such a source. I therefore invite the reader's attention to chapter viii, entitled "Spiritual Reactions," in a book published in 1914 by Frederic A. Stokes, New York. It is written by Mrs. Diana Watts and called *The Renaissance of the Greek Ideal*.